

Qur [xxxiv. 22], **حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ**, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is **فَزَعِ**, i. e. **فَزَعِ** **اللَّهِ**: and El-Ḥasan reads **فَزِعَ**: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase **سِيرَ عَنِ الْبَلَدِ**: (TA:) some read **فَزِعَ** [q. v.]: (O and TA in art. **فَزِعَ**): and 'Eesà Ibn-'Omar is related to have read **فَزَعِ**. (TA in art. **فَزِعَ**.)

3. **فَزَعَهُ فَزَعَهُ** [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. **أَفَزَعَهُ**, (Mṣb, K,) inf. n. **أَفْزَاعٌ**, (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, Mṣb, K;) as also **فَزَعَهُ**, (S, O, Mṣb, K,) inf. n. **تَفْزِيعٌ**. (S, O.) And you say, **يُفْزِعُ مِنْهُ** [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and **مِنْ أَجْلِهِ** [on account of him, or for the sake of him], (O, K,) and **بِهِ** [by him, or by means of him]. (O.) — [Hence,] *He housed him from his sleep*. (K, TA. [See 1, last quarter.]) — Also *He aided, or succoured, him*. (S, K.) See 1, former half; and again, in the latter half. — See also 2.

5: see 1, first sentence.

فَزِعٌ *Fear, or fright*: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, O, K,) sometimes, (S, O,) having a pl., which is **أَفْزَاعٌ**. (S, O, K.) — [And, as seems to be indicated by an explanation of **مَفْزُوعٌ** (q. v.), *A fearful event*: pl. as above.]

فَزِعٌ *Fearing; being afraid or frightened or terrified*; (Er-Rághib, MA, Mṣb, TA;) thus in a verse cited voce **ظَنُّوبٌ**; (Er-Rághib, TA;) and **مَفْزُوعٌ** is syn. therewith: (O, K:) and one says also **رَجُلٌ فَزِعٌ**, pl. **فَزَعَةٌ**; and **مَفْزُوعٌ**; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. **فَزِعًا**] for **فَارِعًا**, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being **فَزِعُونَ**. (TA.) — Also *Seeking, or demanding, aid, or succour*; and Ṣgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding, or succouring*; thus being trans., though of the measure **فَعَلٌ**; but it may be altered from **فَزِعٌ**, like as **حَذِرٌ** is [said to be] altered from **حَاذِرٌ**. (IB, TA.)

فَزَعَةٌ: see **فَزَعَةٌ**.

فَزَعَةٌ *A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened*: (O, K:) [like **مَفْزُوعَةٌ** as expl. by Lth and others:] and *by whom, or by means of whom, one is made afraid, or frightened*. (O.)

فَزَعَاتُ sing. of **فَزَعَاتٍ** in the phrase **فَزَعَاتُ الرُّوحِ** [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, **بِالتَّخْرِيكِ**; but if the former be, as I think it is, an inf. n. un., it should by rule be **فَزَعَةٌ**].)

فَزَعَةٌ *One who fears men, or is frightened at them*: (K:) or *one who fears, or is frightened, much, or often*; (O;) [and] so **فَزَاعَةٌ**. (TA. [But see what next follows.])

فَزَاعَةٌ *One who makes men to fear, or frightens them, much, or often*. (O, K.) See also **فَزَعَةٌ**.

فَزَاعٌ: see **فَزِعٌ**, in two places.

مَفْزُوعٌ i. q. **مَلْجَأٌ** [as meaning *A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation*], (S, O, Mṣb, K, TA,) *on the occasion of the befalling of an affliction or a calamity*; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, **فُلَانٌ مَفْزُوعٌ لِلنَّاسِ** *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مَفْزُوعٌ لِلنَّاسِ*, and **هُمَا مَفْزُوعٌ**, &c.; (S, O;) and **مَفْزُوعَةٌ** is the same in signification and in its applications; (K;) expl. by IF as signifying *a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation*: (TA:) or **مَفْزُوعٌ** signifies one of whom aid, or succour, is sought, or demanded: (K:) and **مَفْزُوعَةٌ**, [a cause of fear or fright; being a word of the class of **مَبْعُودَةٌ** and **مَجْبُودَةٌ**; i. e.] *a thing that one is made to fear, or at which one is frightened*; (S;) or *a person whom one is made to fear, or at whom one is frightened*; [like **فَزَعَةٌ**]; or *on account of whom, or for the sake of whom, one is made to fear, or is frightened*: (Lth, O, K:) you say, **فُلَانٌ لَنَا مَفْزُوعَةٌ** [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.)

مَفْزُوعَةٌ: see the next preceding paragraph, in two places.

مَفْزُوعٌ *Cowardly*; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous*; (Fr, O, K;) as being one the like of whom fearful events are made to befall (**بِمِثْلِهِ تُنْزَلُ الْأَفْرَاحُ**). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) **مَفْزُوعَةٌ** applied by 'Amr Ibn-Maadee-Kerib as an epithet to his **إِسْتِ**, in replying to a threat of El-Ash'ath, who had said to him, **لَوْ دَنَوْتُ لِأَصْرَطْنِكَ**, means *Secure from being overcome by fear, or fright, and*

[therefore] *not lax so as to break wind [in consequence of fear]*; being from **فَزَعَهُ** meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which **مَفْزُوعٌ** is applied to a courageous man. (O.)

مَفْزُوعٌ: } see **فَزِعٌ**, first sentence.
مَفْزِيعٌ: }

فس

فَسَاءٌ i. q. **فَضِيفَةٌ**, i. e. **رُطْبَةٌ**: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian **فَسِيفَت** [or **فَسِيفَت**]. (TA.)

فأ

1. **فَسَأَهُ**: see 2. — Also, (M, K,) or **فَسَأَهُ بِالْعَصَا**, (AZ, O,) aor. -, inf. n. **فَسَأَ**, (M,) *He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick*; (AZ, M, O, K;) as also **فَسَأَهُ**, (K,) or **فَسَأَهُ بِالْعَصَا**. (O.) — And **فَسَأَ فُلَانًا عَنْهُ** *He restrained, withheld, or debarred, such a one from him*. (O, K.) — **فَسِيعٌ**, aor. -, [inf. n., app., **فَسَأَ**, q. v. infra,] *He was, or became, such as is termed **أَفْسَأُ** [q. v.]. (K.)*

2. **فَسَأَهُ**, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. **تَفْسِيعٌ** (S, O) and **تَفْسِيٌّ**, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also **فَسَأَهُ**, aor. -, (M, K,) inf. n. **فَسَأَ**. (M.)

5. **تَفْسَأَ**, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like **تَفْسَأَ**, or **تَفْسَأَ**: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — **تَفْسَأَ فِيهِمْ**, (K,) or **بِهِمْ**, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like **تَفْسَأَ**. (O, K.) — **تَفْسَأَ**: see 1.

6. **تَفَسَأَ**, and **تَفَاسَى**, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

فَسَأٌ a subst. signifying *The state of such as is termed **أَفْسَأُ** [q. v.]: (M, TA:) or a hollowness, or incurvity, of the spine*. (TA in art. **فَقَأَ**.) [See also 1, last sentence.]

أَفْسَأُ i. q. **أَبْزُخٌ** [i. e. *Having a protuberant breast, or chest, and hollow back; &c.*]: or *having a protuberant breast, or chest, and the lower part of the belly prominent*: (M, K:) fem. **فَسَأَةٌ**: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain (in the M **تَوَجَّعٌ**; in some copies of the K **تَوَجَّعٌ** [as though for **تَوَجَّعٌ**], and in some **بِرْجَعٌ**); as also **مَفْسُوءٌ**: (M, K:) or *he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)*

مَفْسُوءٌ: see the next preceding paragraph.